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MY COUNTRY'S NATIVE GLORY.

BY COLUMBUS DREW.

They tell of my wave and waterfall
In foreign clime and story,
But give—O! give to me, O'er all,
My country's native glory.
My heart is where the waters leap
From proud Niagara's dizzy steep,
And where the foam discloses
To spirits in that misty dell,
Illusive shades of snowy shell,
Or beds of milky roses.

They tell of vale and mountain, and tree,
Of caverns deep and hoary;
But give—O! give to me, O'er all,
My country's native glory.
Kentucky hath a mammoth cave—
Nor Cyclop's home nor bloody grave—
Yet where a thousand echoes speak,
And hoarse winds from bosom's creek;
Where runs a dark menacing stream,
Till terrors lead their lurid gleam—
Whose waters chant a solemn song,
Like Eden's, as they rolled along.

They tell of rivers wild and free,
With tides of foamy fury;
But they have not, not for me,
My country's native glory.
I've stood beside the "Mansion" old,
To view Potomac's breast of gold,
In summer's calmest weather,
And traced, in thought, its windings all,
From rock to rock, from fall to fall,
Till mists and rain together
Two rivers in their giant might,
Like freedom in the strife for right.

I've turned my gaze aside to see
The pendant crags and bow-bells;
And from my soul exclaimed, "For me—
O'er all the world be mine,
My country's native glory!"

For the Herald and Journal.

THOUGHTS ON HOLY LIVING.

If we would grow in grace, and in the knowledge of our Lord and Savior, we should lay out our religious course according to the word of God, seeking humbly the touching of the Holy Spirit, and resolutely bring our pleasures and business to a strict conformity with this course. Never sacrificing duty for ease, pleasure or profit. Though the temptation to do so may sometimes be powerful, yet God is ever faithful, who will not suffer us to be tempted above what we are able to bear, but will (if we trust in him) give us overcoming grace, and every such trial of our faith will redound to our furtherance in the divine life.

If we would advance in holiness, we must maintain a decision of character. We should even sit at the feet of Jesus; and with fervent supplications seek for direction in duty. And when we learn what God requires of us, we should humbly but firmly pursue the path of duty, regardless of the frowns and batteries of those around us. If our views of duty conflict with the views of our friends whose opinions and feelings are entitled to respect, and especially the members of our own church, (thus will often be the case if we serve God fully,) we should carefully guard against self will and obstinacy—we should be particularly careful to avoid wounding their feelings unnecessarily, and by a meek and humble deportment evince our respect to their feelings, and ever desire to conform to their views, as far as we can consistently with our duty to God; but in no case should we sacrifice principle for fear of consequences. Though earth and hell should seem to oppose, we should go forward in the discharge of the duties required of us—trusting in the Lord of Hosts, who in his own good time, will "plead our cause, and execute judgment for us."

If we would advance in the divine life, we should ever endeavor to cultivate a spirit of humility. In order to do this, we should constantly cherish a sense of our native vileness, the sinfulness of our past lives, the demerit of our sins, and of our own helplessness, and entire dependence upon God for his grace, and the assistance of his Spirit, without which, we can do nothing acceptable to him. We should carefully watch against a desire to be considered great, or as exceeding others, and endeavor to be willing (if God should require it) to be little, unknown and despised. We should never disgust ourselves by vainly desiring to do some great thing, but strive to be always willing and ready to run on little errands, if called to do so. We should strive to be willing to do the will of God in all cases, and under all circumstances—remembering that God knows how we can best glorify him; and if his glory is our aim, he will lead us in the way in which we can best exemplify the power and excellency of his grace, however dark it may appear to us. After the performance of any duty, we should humbly asked God to destroy the effect of anything wrong in it, and consecrate it to him, to make what use of it he pleases, and again dedicate ourselves, body, soul and spirit, to the Lord, to be employed in his service, just as he shall direct. We should also carefully watch against the duties we have performed, or of our usefulness, unless circumstances particularly require it; lest by often thinking and speaking of what we have done, we lose sight of our entire dependence on God, and imbibing the feelings of an ancient king, "Is not this great Babylon that I have built?"

H. C. TILTON.

For the Herald and Journal.

PREACHERS' AID SOCIETY.

A few months since several ladies, members of the M. E. Church in East Boston, and other friends, not members, organized an association for the purpose of assisting the Preachers' Aid Society of N. E. Conference; and although they have been but a short time engaged in the enterprise, they have placed in my hands, to be paid to the treasurer of the Society, the sum of fifty dollars, as the result of their praiseworthy undertaking.

The purest and best of motives have influenced these ladies to engage in this laudable work. They are not desirous to be obliged to the obligations imposed by the deprivations, labors and sufferings of the aged and infirm ministers among the Methodists, nor of the imperative duty of providing as well for them, as to say the least, as when they were able to perform effective services in the church.

Some of the men to be assisted, commenced their self-sacrificing course in early life; they have devoted themselves to it even to old age; they have not ceased to abide in the field to which they were called of God, until from age, and the infirmities incident to advanced years, loss of health, and other difficulties induced by incessant labors, and dangerous exposures, and hardships unknown to any but themselves, they have been compelled to say to their brethren, with indescribable anguish and sorrow of heart, that they could labor no longer; you must lay me aside, for I have done.

See the silver headed pioneer of Methodism, and the cool spring house. We have before our eyes, the Bishop living in rural simplicity, instead of the prelatic bloated with the luxuries of cities, the episcopacy of Methodism, not of Rome nor England.

As we proceed in the narrative, checked by a thousand events of interest, the doctor gives instruction on the various duties of the ministry, and the official relations of our church, from the class leader to bishop. It forms a kind of preachers' manual.

In another part of the work, he renders the local successions their due; and fully and ably vindicates the episcopal office in the M. E. Church, as the true and only official succession—the characters that bear the insignia of office, being truly apostolic.

As we approach the close of the volume, we find much to interest. Besides the able and pious pen of Dr. Elliott, the masterly strokes of Bishop Hamline are employed in delineating the character of the church through and through, an address delivered at the exhumation and reinterment of the ashes of our venerable father at the Asbury University.

To those who never perused these pages, we say, Buy the book. Are you fond of the marvellous, your taste will be gratified; are you searching for the curious, here you find it; if you wish for the instructive, you have it. Do you wish to know the opinion of Dr. Elliott, on any point connected with this subject, he gives it; he is farthest removed from that class of non-commital biographers. By all classes, in short, the book will be valued. In the region round about, I have not seen the work in any Methodist preacher's library, but I wish this might be the case no longer. I trust, did the preacher once know the character of the book, he would give it a place in his library. I say to the brethren in the ministry, make the purchase. D. STEVENS.

Chicopee Falls, April 9.

For the Herald and Journal.

A SHORT EXHORTATION.

My Dear Backslidden Friend.—Once you were happy in the love of God. Present peace, present joy, holy comfort, you experienced; your hope was full of immortality and eternal life; you loved the people of God; you delighted in the worship of your Maker and blessed Redeemer. Christian fellowship, O how sweet it was, especially in the social circle of prayer and in the class room.

What peaceful hours you once enjoyed,
How sweet their memory still;
But they have left an aching void,
The world can never fill.

Can it be possible that you have wandered away from your God, left his blessed service, wounded and reproached his cause; and caused the church to mourn; your peace and comfort all gone? If so, I entreat you to consider from what a height of happiness and holiness you have fallen, and into what degradation and ruin you have plunged yourself; what an awful account retribution. Are you ready to meet all those broken vows, all those neglected duties and means of grace, and unhallowed and pernicious influences which you have exerted on those around you, who have witnessed your downward course? I beg of you to turn again to God with out delay, seek him with all your heart. "Repent and do thy first work," and begin now, for soon you may be dead; "time is short," and

"Dangers stand thick through all the ground
To push us to the tomb."

Your soul is precious; it is your all. Return while mercy pleads, and the hand of justice is staid, and the church are praying, come back wandering sinner to thy Father's house; follow the example of the prodigal son; confess your way back; now is the time. May God have mercy on your soul and "restore unto you the joys of his salvation" to day. Amen. S. A. J.

Nashua, April 1.

For the Herald and Journal.

LIFE OF BISHOP ROBERTS, BY DR. C. ELLIOTT.

It is some time since I purchased this volume. But I did not peruse it, supposing it could not be possessed of very great interest. As the Bishop kept no diary, it seemed hardly in the region of possibility, that out of the scanty materials remaining, an interesting biography could be produced. Few books of the kind possess more interest and instruction.

We have in these pages, sprinklings of various kinds. To behold the future bishop of the largest church in America, wending his way from the home of his childhood, through the dense forests, toward the waters of the Ohio, can but amuse the reader, and at the same time give a picture of new country life. Only a single friend accompanied him to his wilderness retreat. But who can paint those dark and perilous wanderings? Not the gentle narrative of Addison, nor the magic touches of Irving can impart to them an interest more intense than is given by Elliott. Though threading the tangled forests of the new world, one feels, at times, when reading him, as though he were exploring fairy lands, and a kind of talismanic influence were acting upon him, and changing the scene. "The cherubim creations" of "Rip Van Winkle," and "Ichabod Crane," are not to be compared with these matter-of-fact narrations for interest. Now assuming the character of the huntsman, the green boy has some nearly fatal encounter with a panther, bear or deer; then, he hears some river as it tumbles down to the ocean, and meets with a "hair-breadth escape" from an involuntary immersion, as he courses the decaying timbers fallen across the stream; again he is in peril in the wilderness through hunger—not one of feathered tribe, nor the forest race appears to relieve his want; he bivouacs on the cold earth with only his gun and faithful Juno; still again, the fierce red man, as spread of the doctrines of Universalists and Comeouters, and thus show a very clear family likeness. Suffice it to say that Comeouters could have no better magazine from which to draw ammunition in their warfare against the church than files of the Trumpet and Banner, for ten or fifteen years past. The editor of the Banner, it would seem, would not only be in good fellowship with Comeouters, but if we may believe him, he ardently desires fellowship with Christian ministers, and thus to make himself a kind of connecting link between Comeouters and Christians.—Hear him.

"We think that clergymen of all denominations ought to exchange pulpits. This would be setting an example to true Christian liberty among Christians." Again he says, "There is not a clergyman of any denomination amongst us—a respectable one we mean—with whom we would not willingly exchange!" Yes, yes, no treat amid the dark forest. He still retires when duty permits, to the expectant family, to the cabin

and the cool spring house. We have before our eyes, the Bishop living in rural simplicity, instead of the prelatic bloated with the luxuries of cities, the episcopacy of Methodism, not of Rome nor England.

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Chicopee Falls, April 9.

For the Herald and Journal.

THE MAIDEN AT EVENING.

She sat beneath a shady tree
One day at set of sun,
When twilight o'er the quiet earth
Her vesper robe had flung;
The western sky was purple o'er
Magnificently bright,
And gilded clouds were floating round
The lingering rays of light.

Like angels, hovering o'er the couch
Of some departing friend,
The rocks, and hills, and groves, seemed glad,
Their influence to lend
The murmuring birds flowed gently through
The silent, grassy mead;
And birds were pouring forth their songs,
Which 'e'en the earth might heed.

The beautiful sweet mountain lake,
Upon whose crystal breast
The lofty "mountain shadows" lay,
Nor "broken, nor at rest;"
The silvery moon, just rising up
To bid the sun good night—
To bid him, "adieu," and go,
To bid him, "adieu," and go.

The maiden rose, and, throwing back
Her mantle of glossy hair,
Gazed forth on the lovely scene,
So admirably fair;
Then, turning to her humble cot,
With heart o'er full with love,
She thanked her God, who made the earth
Below and sky above.

For the Herald and Journal.

UNION WITH UNIVERSALISTS.

"Let us build with you; for we seek your God as ye do."—Ezra 4:2.

During the last century, open and undisguised infidelity was introduced into our country and spread to some extent, principally through the agency of French officers who came to our aid during our revolutionary struggle. Their monstrous sentiments, however, never obtained to any great extent in New England. The descendants of the Pilgrims had been taught too high a regard for the Bible to wholly abandon it, however infidel some of them might have become; and, although it was with Christianity at every point, it still under the necessity, in order to any success, of paying respect, ostensibly at least, to some of the sacred writings; hence the prating of its advocates about the example and spirit of Jesus. The truth is, infidelity cannot succeed in New England without adopting something pertaining to Christianity,—its name if no more. In this idea we discover the origin and success of modern Universalism. Although unlike Comenotism in some particulars, still having been brought by the same spirit, and containing substantially the same elements, there is evidently a very close sympathy existing between the votaries of each of these systems, if systems they may be called.

We have a very striking development of this in the fact that leading men of the Universalist faith in Gardiner, Me., and vicinity, cheered on by "David's Slings," advocating the visionary, licentious, and war doctrines of Comenotism, and Mr. Drew, editor of the Universalist organ in the State said of it, "We like the paper," (Banner, March 1, 1845,) thus commending it to his readers.

"That this seven-by-nine infidel sheet could not be sustained, notwithstanding Mr. Drew's commendation and all the aid afforded it by his followers, speaks well for the moral and evangelical sentiments and feelings of the people in the villages on the Kennebec. This oneness of spirit is seen also in the fact that the readers of the Banner have been very liberally supplied with extracts from Wright's letters. H. C. Wright is one of the most brave Comenoters, and has been writing letters from Europe on the abuses of the Romish clergy with an evident design to bring all Christian institutions into contempt. We might speak of the means resorted to for the spread of the doctrines of Universalists and Comeouters, and thus show a very clear family likeness. Suffice it to say that Comeouters could have no better magazine from which to draw ammunition in their warfare against the church than files of the Trumpet and Banner, for ten or fifteen years past. The editor of the Banner, it would seem, would not only be in good fellowship with Comeouters, but if we may believe him, he ardently desires fellowship with Christian ministers, and thus to make himself a kind of connecting link between Comeouters and Christians.—Hear him.

"We think that clergymen of all denominations ought to exchange pulpits. This would be setting an example to true Christian liberty among Christians." Again he says, "There is not a clergyman of any denomination amongst us—a respectable one we mean—with whom we would not willingly exchange!" Yes, yes, no treat amid the dark forest. He still retires when duty permits, to the expectant family, to the cabin

with some respectable Christian minister. But why this desire of union with Christians? Doubtless for the same reasons that the enemies of God and the Jews sought a union with Zerubbabel in building the temple. "Let us build with you, did they wish to build with the Jews? Was it because they were their friends and desired their success? No, they hated them and most ardently desired to hinder them in the work of building the temple. We feel warranted in saying that leading Universalists are influenced by the same motives in their desires for union and exchanges. This all are aware of who are at all acquainted with their craft. Said the enemies of the Jews, "We seek your God as ye do." Universalists are now laboring hard to make the world believe that they seek and worship God as Christians do. The Jews saw at once through the hollow-hearted pretensions of their enemies, and replied, "Ye have nothing to do with us to build a house unto our God." Christians at the present day instead of adopting a time serving policy, should with equal decision say to Universalists, "Ye have nothing to do with us in building union meeting-houses, or in occupying houses we have built, or in any way uniting with us in a religious capacity. This we conceive to be the true ground that all Christians are called upon to occupy, and this we conclude to be perfectly compatible with true Christian liberty. If to dis fellowship and deny Universalists our places of worship to disseminate their errors in its bigotry, then it is equally so to dis fellowship and deny Comeouters and open infidels or any others who seek our destruction, our houses of worship to teach their doctrines in.—That Universalists are on a crusade against all evangelical sects will, as we think, be most clearly seen by the reader before he passes through this article. True Christian liberty never requires us to sacrifice God's truth, nor to aid or abet those who seek its destruction. As obviously correct as our position is respecting opening houses of worship for uniting with the advocates of this dogma, if we may believe Universalist papers, it is still practised to some extent. In the Banner of October 18, 1845, the editor in giving an account of a Universalist association in Skowhegan, says:—

"We must not omit to give our Methodist brethren in Skowhegan credit for their liberality in allowing us the use of their house for the public religious exercises of the occasion. Such acts of liberality from that sect are rare, and therefore are entitled to the more praise."

He concludes with the following:—
"We hope Zion's Herald will not excommunicate the Methodist Church in Skowhegan for its Christian conduct in this matter."

"We cannot close the account of these services without expressing our thanks to the members of the Methodist Society in Hiram, for the kindness they manifested toward us in opening their meeting-house that we might enter in and worship our Creator according to the dictates of our hearts."

In writing a letter for his own paper, the editor of the Banner says, (Feb. 7, 1846,) "Whilst in Exeter, Mr. Tuttle mentioned to us that he had preached in his house one fourth part of the time! Is not this a singular liberality? We give them all credit for their Christian conduct in this matter."

word of God, if that word is itself worthy of credence; for a house divided against itself cannot stand. If, therefore, the word of God is divided, and presents opposite and conflicting sentiments, it cannot sustain the test of critical examination, and should at once be abandoned."

In the Trumpet for Aug. 18, 1838, in which Mr. Whittemore quotes the following from Mr. Royce, who, in contrasting Universalist with Orthodox views says:—

"Universalism has a different God, a different Christ, a different spirit, a different sinner, a different sin, a different atonement, a different grace, a different pardon, a different judgment, a different punishment, a different hell, and a different heaven,—in fine a difference with respect to all the essential doctrines of Christianity."

After quoting this, Mr. Whittemore uses the following emphatic language: "To this we give our assent. Mr. Royce is right. We confirm his words,—that Partialism is, in every sense, a very different doctrine from Universalism. He cannot represent the difference to be too great."

Abundance of such testimony might be furnished from the writings of men of less distinction in the order, but these from those of their leaders are sufficient. It were an easy matter to show by a comparison of doctrines, that Universalism and evangelical Christianity are complete antipodes, but this is not necessary, as the advocates of this dogma contend for the very difference we state.

It will be seen that they are as much opposed to Christian denominations in spirit as they are in doctrine, and are in high degree at the least indications of their downfall. From a vast amount of like precious matter in our possession, we present the following from two of their leading ministers, and editors in New England. In the Trumpet No. 776, is the following:

"A letter from a gentleman in Waterford, Washington Co., Ohio, brings us the following scrap of intelligence. 'Our meeting house, now erecting, will be ready for the Association the last day of the present month. We had preaching in it last Sabbath. Orthodoxy is rather on the decline here—some have thought it has the quick consumption. Its physicians are the deacons of the church, but their prescriptions have had no effect to kill rather than cure.'"

"It is no sin to hope that this patient may die. We will all dress in white, and attend the funeral; and may God grant that she may have no resurrection."

"We will all dress in white," says Mr. Whittemore, "and attend the funeral." The love and good will here manifested must be apparent to all.

In copying an article from the Olive Branch, respecting the decrease of Methodism, Mr. Drew gives the following very pious preface in his paper of Sept. 27, 1845:

"DISPLAY OF GOD'S MERCY.
"We find the following in the Boston Olive Branch. The fact stated is one of great interest. It shows that Methodism has reached its zenith in the U. S., and begins to go down even more rapidly than it rose. It is a great power in our Republic. We regard Methodism as a bad religion—bad for the country and all its institutions, religious, moral and literary. Let that sin prevail, and we should have the very best tyranny that ever afflicted a free people."

"We regard every indication of the downfall of Methodism as a favor to the country bestowed by the good providence of a merciful God."

Here we have a clear development of the spirit by which the leaders in this sect are actuated. Now with this acknowledged difference respecting all the doctrines of the Bible, and this pious joy at the fancied destruction of Christian sects before us, what shall we think of their great professions of love, and their desire for union with these same hated sects. If the advocates of this dogma were men of sterling principles and piety, setting a just value upon religious truth and practice, they could no more in conscience fellowship the Congregationalists, Baptists and Methodists of New England than Christians in these orders can fellowship them.

Much is said about sectarianism and bigotry, and when their proposals for union are not acceded to they labor to make the impression that others are the worst bigots in all creation, while they themselves are exceedingly liberal. But it should be well understood, that this is one of their crafty methods resorted to, by which they carry forward their sectarian designs. They must be aware that conscientious Christians cannot and ought not to fellowship them, unless truth and error respecting the fundamentals of Christianity are alike valueless; and unless they are ready to join hands with those whose labor, and constant labor, is to carry destruction into their ranks, and those too who have followed them with a malignity in their writings having scarcely a parallel. For years the advocates of this dogma, both editors and ministers, have dealt out their vile abuse and catered to depravity, to advance their cause and to bring Christian churches and ministers into contempt. From a large amount in our possession, the following are presented as specimens of this fiendish work.

"FLYING REPORT.
"We hear certain reports concerning an interruption of the communion service at one of the orthodox churches in this city recently, on account of some special difficulties between the deacon and the minister, which happened at that time to break out. It is said attempts are making to smother the affair. If we learn anything further, our readers shall know it."—Trumpet, Feb. 16, 1838.

Without looking further, the following presents itself in the same number of the Trumpet.
"A strange affair, as we have heard, happened within a year at Candia, N. H., in which a clergyman was concerned. Will some of our friends in that quarter give us information?"

Any slanderous hearsay, or flying report which the idle wind may chance to bring along, is seized with all the eagerness of hunger and sent out to the world to meet the cravings of Universalist patrons.

The following originally appeared in the Banner, and was considered so valuable that Mr. Whittemore copied it into his Trumpet for Oct. 13, 1838.

"ANECDOTE.
"The following striking anecdote, which we copy from the last 'Banner,' shows what kind of a zeal inspires the hearts of some professed Christians."

"A late convert to Methodism in a neighboring town, was very vehement the other day in saying all manner of evil of Drew, the editor of the Banner. After having stated several falsehoods concerning us, he was admonished to be a little careful what he said, for possibly Mr. Drew might hear of it. Instantly he broke forth—'Let him hear if he will, by G—d; I don't care a d—n if he does.' But! but! said a lady sitting by—I should not think you was a Christian to use such

language—O! said he subduedly, 'when my heart is so full of the spirit of the Lord as it now is, I don't stand about my words particularly—I only express what I feel.'"

This needs no comment. What work this for men calling themselves gospel ministers!!! This is "playing for the pit" with a witness. What an illustration this, of the much boasted purifying influence of Universalism upon its recipients when they can not only tolerate such low slang from their editors but desire it! The editor of the Trumpet after laboring at this business for twenty years or more, as if to add insult to injury, turns round with great gravity and says, "We have no wish to quarrel with our neighbors."

"We wish to live in peace with all men. We have held out the Olive Branch to our enemies, until it has withered in our hands!"—Trumpet, Oct. 15, 1842.

But it is sometimes said that all their ministers are not all of the same stamp, that all do not descend to such low things. We know that there is a difference among them in some respects. Some by force of education and natural temperament are possessed of more affability and address than others. But does this render them less dangerous and the more to be valued by the friends of truth? By no means. Their calling should be considered a base prostitution of talents, and they the more dangerous in proportion as they possess these parts. It is enough for us to know, that all connected with the order are engaged in one work, and that a most dreadful work, too, amounting to no less than a war with God's penalties and attributes; a war with that which every Christian should hold dearer than life itself. These smooth tongued men all rally around the Banner and Trumpet, and circulate these scurrilous prints. They spread their books containing reasonings the most sophistical, and most egregious perversions of God's word, and they deliver this matter from their pulpits. These men of godly words forcibly remind us of the words of Solomon, "When he speaketh fair believe him not, for there are seven abominations in his heart."

Again, it may be asked how we can unite with those we call evangelical, since there is a difference between all sects? In answer, we say that as a Methodist, we think that while there are some sincere Christians among them, that they would be better and more efficient as a whole, if their respective systems were completely purged from error; but as it is, their truth for out-balances their error, and that on the whole, they are doing good service in the cause of Christ. This being the case, we can "bid them God speed" and unite with them in worship, when opportunity presents. These, we believe too, are the views and feelings very generally entertained by other Christian sects towards the Methodists. But there can be no such views and feelings toward Universalists, according to their own showing, as stated above. And indeed this great cry for union, on their part discovers great depravity; for if they are true to their principles they never could give countenance to the errors of others by uniting with them. The truth is, they seek to build with others, that they may destroy them. If others refuse their kind offers, then to awaken sympathy they raise the cry of bigotry. If Christians are so bigoted, then let them make capital by their great professions of liberality. That there are those connected with the order who in some respects are valuable men, is well known. But we ask, is it Universalism that has made them thus valuable? No, they are so in spite of it. There are some avowed infidels who profess many good qualities, but no Christian ever thinks of attributing these qualities to their sentiments. They were born and educated in Christendom, and in spite of all their hatred to the Bible and Christian institutions, their character has been moulded to some extent, by them. So with the more virtuous part of the Universalists. Many of these are of Christian parentage, and in their youth sat under the preaching of Christian ministers, and a general evangelical influence has given such a mould to their character that they are largely indebted to it for the good they possess, while not a few were once religious, have by this delusion been rendered irreligious and debased. This last named fact is a matter of common observation in every community where Universalism has made inroads upon evangelical churches. Universalism has no reformatory power whatever. If the reader is in a community where this doctrine prevails, let him cast around him and see how many he can find who have been reformed and made pious through the instrumentalities of Universalism. We have often inquired for books or preaching such cases of reform, but have never found even one.

It was stated, however, that a preacher of this doctrine in Gardiner, Me., about a year since, said that there was one man in Massachusetts who was reformed by Universalism. On inquiry we usually find the reformed ones at a distance, either in some other state, or town, or sometimes are told that they do not profess to be pure, and that they have no goodness to boast of; that they have no disposition to make an ostentatious display of their piety, as the old Puritans did; that the Savior enjoined secret prayer, &c. Now this kind of cant is a very convenient apology for irreligion, and is generally so used. We now ask the candid reader, if in view of the facts here brought out, it is not inconsistent, unreasonable, and unjust for Universalists to demand of us, before the public, that we recognize them as Christian brethren and unite with them in religious meetings? And we would appeal to the candid and ask if we are to be accounted bigots, if we cannot join hands with those who not only profess opposition to us in every point of doctrine, but manifest the greatest joy at any indication of our downfall, and those too who have followed us for years with a bitter verbal persecution, which has plainly indicated what would have been our fate, had they possessed the civil power? Nor has this persecution always ended in words; for Christian meetings have often been disturbed by men of this faith, especially in thinly settled districts, where school-houses are used as places of worship. We knew a man, an active church member among them, who had only escaped the penalty of the law for this work, by the forbearance of Christians, upon whose rights he trampled. We would cherish feelings of affection towards Universalists as men and sinners for whom the Savior died. We would live in good neighborhood with them as citizens, and do them all the good we can, and cheerfully reciprocate all their acts of kindness. We would deprive them of none of their rights. Yea, more, we would aid them, if need be, in securing them. But conscience, the value of God's truth, the love we should bear for Universalists themselves, the present and eternal interests of men, all unite in crying out against Christians uniting in a religious capacity with them, or doing anything which should tend to endorse their errors.

N. D. GEORGE.

East Pittsfield, Me., March 23.

P. S. Since writing the above, we learn by a note from Bro. Benson, through the Herald, that the story about East Corinth is a falsehood, just as we supposed.

N. D. G.

BALTIMORE CONFERENCE.

The Providence Conference adopted the following resolutions at its late session.

Resolved, That while we regret certain allusions in the resolutions of the late Baltimore Conference, we nevertheless consider the position assumed by that body in relation to slavery, especially as it is defined in its pastoral address, as exceedingly judicious, and the best path for the church and slave possible, under its circumstances.

Resolved, That the prudent but decided stand taken by the Baltimore Conference on the subject of slavery at the late General Conference, and its present determination to prevent the introduction of that evil into its ministry, entitle it to the grateful regard of this Conference, and justify the hope that the slave yet within its territory, will in due time disappear under the social and evangelical influence now affecting it.

LONDON CONVENTION.—The movement preparatory to this convention is becoming quite general throughout our country. There will, doubtless, be a large representation from the United States. The numerical representation will be an important consideration in the convention. There will be no difficult practical measures for discussion—the course for the assembly is simple and obvious; but the numerical and moral strength of the representation will be its important attribute. The numbers of good men, resorting from all parts of the Christian world to pledge the adherence of their respective churches to stronger ties of Christian forbearance and unity, will constitute the demonstration to be made.

"LOVEST THOU ME?" or the Believer's Companion in his hours of Self-Examination.—This is a beautiful little volume, in embossed binding, and with gilt edges, from the pen of Rev. Daniel Wise. It is a series of spiritual meditations, in the form of soliloquies. It is hazardous to attempt such works; but few efforts of the kind have succeeded since the days of Kempis. We looked into this little volume with these misgivings, but acknowledge ourselves happily disappointed. These meditations are rich in that evangelical union, which alone can render such books successful. There is a pertinency and richness in them, that immediately fixes the attention, and affects the heart. We commend the volume to all among our readers who are anxious, like Enoch, to "walk with God." Wait, Peirce & Co., 1 Cornhill.

USCLE JOHN, or "It is too much trouble," is a fine little tale by Mary Ome. For sale at Wait, Peirce & Co., 1 Cornhill.

PROVIDENCE CONFERENCE.

REPORT ON EDUCATION.

The Committee on Education have already reported respecting the Theological Institute.

The affairs of the University have been partly before you a letter from the President of the University. We regret, however, that the usual financial schedule has not been transmitted.

One of the greatest desires before our church is the enlargement of this institution. So far as this Conference is responsible, that important measure presents a most satisfactory aspect. The amount pledged by us is \$10,000; 9,000 have been already received, in cash and notes. The remaining 1,000 is partly promised, and your committee have reason to feel confident that it will be readily procured.

We regret to report that several of our fellow laborers, who generously gave their notes, have failed in their health, and some of them have no prospect of means to meet their obligations to the University. This is, however, a matter of relieving them, which it is believed will be acceptable to the Conference, viz., the assumption of their notes by brethren who have entered the Conference since the plan of endowment was adopted. When it is considered that this institution is a permanent and common interest, and that the older members of the Conference have borne its earlier and its later burdens, it will appear but just that the remaining demands should be shared by brethren who have more recently come among us to participate in our common burdens and common rewards.

This Conference, together with the New England and Maine Conferences, pledged itself, at the last session, to pay therefor the full annual interest of its pledge. It is hoped that no failure, however small, will be admitted in this respect. Your committee recommend that the entire interest be paid at the present session.

The Conference Academy continues to be in a highly prosperous condition. The Trustees have taken measures the last year to erect a substantial building-house, which will be prepared for the reception of pupils by the first of June. The financial statement by which this building is provided, embraces advantages which can scarcely fail to guarantee its success. Donors for the object become stockholders to the amount of their subscriptions, with a dividend of interest rate according to the dividend of the school; thus preventing the accumulation of debt at periods of small success, and at the same time creating a personal interest for the Academy as extensive as the subscriptions. About \$4,600 have already been secured on this plan, and it is believed that the remaining amount necessary will be readily obtained.

Your committee submit the following resolutions: 1. Resolved, That the agent be and is hereby instructed to pay to the Treasurer of the Wesleyan University the full interest for the present year, of the sum of \$10,000, pledged by this Conference.

2. Resolved, That Asa Kent, A. S. Searn, and Preston Bennett be a committee with full powers to advise with the agent respecting the investment or other disposition of the funds of the University during the year.

3. Resolved, That David Patten and J. B. Huston be appointed visitors to the Wesleyan University, and S. Blood, D. Wise, J. Robbins, and S. C. Brown, be appointed visitors to the Providence Academy for the present year.

Resolved, That R. W. Allen be appointed a trustee of the Theological Institute, in the place of Mr. Jones, who is transferred to the New England Conference.

A. STEVENS, W. T. HARLOW, W. LIVESLY, D. WISE, J. B. HUSTON.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The committee appointed for the purpose of taking into consideration the communication of Mr. Spaulding, Secretary of the American Seamen's Friend Society, submit the following report, and beg leave to submit the following resolutions, and resolutions for the action of the Conference.

Whereas the Providence Conference embraces an extensive seaboard, and many of our stations are in the interest of a seafaring community, and as our mission is peculiarly adapted to the wants of this interesting class of people, therefore,

Resolved, That the Conference cordially approves the object of the American Seamen's Friend Society, and hereby commends the Society to the liberal aid of the churches under our care, and the cause of the seafaring community.

Resolved, That the success which has crowned the means used to promote the social and moral improvement of seamen, is cause not only of devout efforts commensurate with the magnitude of the work, and the object to be gained.

Resolved, That we recommend all our preachers who shall be stationed on our seaboard, to take special pains to look after the spiritual interests of seamen, to give instruction to and pray with their families, and to use suitable means to gather their children into our Sabbath Schools, especially where no Bethel churches exist.

Resolved, That we recommend that our preachers mention the wants of the sailor in their public as well as private devotions.

Resolved, That the above preamble and resolutions, together with the action of the Conference thereon, be published in the Zion's Herald and Wesleyan Journal. All of which is respectfully submitted.

RELIGIOUS SUMMARY.

New Jersey.—The Legislature of this State have passed resolutions instructing their Representatives and Senators in Congress to vote the present tariff.

There was a destructive fire at Newark, last Saturday, which destroyed property to the amount of \$20,000.

Pennsylvania.—The Bark Catara, arrived at Philadelphia last week from Smyrna; when three days out, the crew had mutinied and killed the first mate. Harding, the first mate, was put in irons, and the rest were put under guard by determination and courage of the captain and first mate, and on arriving in the Delaware were taken into custody by the U. S. Revenue cutter Forward. An immense business will be done in coal, the coming season.

The Railroad company have made contracts for 1500 new iron rails, and 31 new Locomotives, equal to 60 per cent. increase on the old stock, which will give to the company the capacity of transporting to market during the present year from 1,200,000 to 1,300,000 tons of coal. The bill to abolish capital punishment has been rejected, by a very decisive vote.

From Western Africa.—By the arrival of the brig Kent, Capt. Gave, from Monrovia, we have files of the Lumina to the 11th of February.

The Lumina announces the death of Rev. Wm. B. Williams, principal of the Conference Seminary at Monrovia, in the 28th year of his age, after an illness of twelve days. He was a native of Hancock, Delaware County, New York. He went out with the last expedition which sailed in the ship Knickerbocker from Norfolk, and arrived at Monrovia on the 8th of December last. He was a graduate of the Wesleyan University, and was a young man of great promise. He was married a few days before his departure from this city.

Sickness had borne heavily on the mission family. Rev. W. B. Hoyt and Mrs. Hoyt had been very ill, but were recovering. Mrs. Williams and Miss Johnson had been affected with chills and fever, but not dangerously. Rev. A. D. Williams and Rev. H. B. Matthews also had been down, the latter and nearly regained his health, the former was still very feeble.

The Monrovia Legislature convened on the 5th of January. The message of Governor Roberts is an able and interesting document, occupying ten columns of the Lumina. A large portion of it is devoted to the embarrassments thrown in the way of the colony by the acts of the British Government and naval commanders, especially in relation to the seizure of the schooner John Sava. The Governor strongly urges the adoption of measures for the recognition of Liberia as a sovereign and independent state.

His successful success of negotiations entered into for the purchase of territory in the Little Bassa country, which secures to the colony an unbroken line of coast from Digby to Grand Bassa Point. Also the extinguishment of the native title to the whole Sinoe country. The inhabitants, at their own request, have been incorporated as citizens of Liberia. Other negotiations for the purchase of land were in progress. That for the purchase of New Castles had failed, through the opposition of the slave traders.

The Governor presents a highly favorable account of the progress, revenues, commerce, &c., of the colony.—N. Y. Spectator.

THE OCCUPATION BILL AND OREGON NOTICE.

The House, April 17, went into Committee of the Whole and resumed the consideration of the bill to protect American settlers in Oregon, and to extend our laws over that territory.

Mr. J. R. Ingersoll spoke for an hour in opposition to the bill. Mr. Wood, of New York, proposed an amendment to the effect that our laws should be extended over our citizens in the so-called "territory of Oregon," instead of the "territory of the U. S. lying west of the Rocky Mountains," thus leaving the question of boundary, the right of eminent domain, and the treaty of 1827.

Mr. Phelps, of Ohio, advocated the bill. Mr. Rockwell, of Connecticut, spoke in favor of limiting the action of the bill to the period of the termination of the convention of 1827.

The debate was continued by Messrs. Wick, of Ala., Searn, Jones, of Ga., and Pollock, of Pa., after which the Committee rose, and the House adjourned.

April 18, the bill to extend the laws of the United States over the Oregon territory was passed. The first section limits the action of the bill to the period of the termination of the convention of 1827.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the laws of the United States shall extend over all that portion of the territory of the United States lying west of the Rocky Mountains, and the lands over which that portion of the intermediate country west of the Missouri river, and between the fortieth and forty-third parallels of north latitude; provided, That this act shall not be construed so as to deprive the subjects of Great Britain of any of the rights and privileges secured by the treaty signed at London, the 26th of June, 1846, and the over-land route of the Pacific, and the lands over which that portion of the intermediate country west of the Missouri river, and between the fortieth and forty-third parallels of north latitude; provided, That this act shall not be construed so as to deprive the subjects of Great Britain of any of the rights and privileges secured by the treaty signed at London, the 26th of June, 1846, and the over-land route of the Pacific, and the lands over which that portion of the intermediate country west of the Missouri river, and between the fortieth and forty-third parallels of north latitude; 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